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Internalization Of Arabic Syntactic In The Interpretation Of Legal Verses

تأقلم النحو العربي في تفسير الآيات القانونية

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ABSTRACT

Purpose: This study aims to explore the works of Islamic scholars in the fields of fiqh, Arabic language, and books of interpretation to find out the process of the scholars internalizing Arabic syntax in establishing shari'ah law. **Design/ methods/approach:** In this study, a descriptive qualitative approach is used to examine how Arabic syntax influences the interpretation of Quranic legal verses and the formulation of Sharia law. It includes an extensive literature review and textual analysis of primary texts like the Quran and Hadith, as well as secondary sources in the fields of fiqh and Arabic language. The research primarily relies on qualitative data, employing content analysis to identify themes and patterns in the internalization of Arabic syntax by Islamic scholars, enhancing our understanding of its impact on legal interpretations in Islamic jurisprudence. **Findings**: The study finds that subtle aspects of Arabic grammar, such as word order, verb tense, and sentence structure, significantly affect the derivation of legal rulings. These syntactic elements often lead to diverse interpretations, impacting the formulation of Islamic law across different schools of thought. **Research implications**: One of the key contributions of this research is the demonstration of how Arabic syntax serves as more than a linguistic tool; it is a critical component in the hermeneutics of Islamic law. This insight is pivotal for scholars, legal practitioners, and students of Islamic studies, offering a deeper appreciation of the complexity involved in interpreting sacred texts.

KEYWORDS:
Internalization, Arabic, Syntax, Legal verse.

الملخص

تهدف هذه الدراسة إلى استكشاف أعمال علماء الإسلام في مجالات الفقه واللغة العربية وكذلك كتب التفسير لمعرفة كيفية تفاعل العلماء مع النحوي العربي في إقامة الشريعة الإسلامية. يُستخدم نهج كيفي وصفي

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للفحص عن كيفية تأثير النحو العربي على تفسير الآيات القرآنية القانونية وصياغة القانون الشرعي. تتضمن الدراسة مراجعة أدبية واسعة وتحليل نصي للنصوص الأولية مثل القرآن والحديث بالإضافة إلى المصادر الثانوية في مجالات الفقه واللغة العربية. تعتمد هذه الدراسة أساسًا على البيانات النوعية باستخدام تحليل المحتوى لتحديد الأنماط والسمات في تفاعل علماء الإسلام مع النحو العربي، مما يعزز فهمنا لتأثيره على التفسيرات القانونية في الفقه الإسلامي. وتوصلت هذه الدراسة إلى أن الجوانب الدقيقة لقواعد اللغة العربية، مثل ترتيب الكلمات، وزمن الفعل، وبنية الجملة، لها تأثير كبير على استنباط الأحكام القانونية. غالبًا ما تؤدي هذه العناصر النحوية إلى تفسيرات متنوعة، مما يؤثر على صياغة القانون الإسلامي عبر مختلف المذاهب الفكرية. أما إحدى المساهمات الرئيسية لهذا البحث فهي إظهار كيفية عمل نحو اللغة العربية كأداة لغوية فحسب؛ بل كمكون حاسم في تأويل الشريعة الإسلامية. هذا الرأي حيوية بين العلماء والممارسين القانونيين وطلاب الدراسات الإسلامية، مما يقدم تقديرًا أعمق للتعقيد المتضمن في تفسير النصوص المقدسة.

الكلمات المفتاحية : استيعاب، العربية، النحو، الآيات القانونية.

1. Introduction

Arabic syntax has an important role in understanding religious texts. This is because the influence of a word on Arabic grammar can lead to the intended purpose according to the word that is connected with it in Arabic syntax.[1] Syntax in the Qur'an began during the time of Ali R.A., who ruled Abu Aswad ad-Duwali to establish several rules to maintain the integrity of the Arabic language.[2] In fact, in Arabic, there are word units that change, namely those that are dominated by nouns (*ism*) and verbs (*fi'l*), and there are also prepositional words (letters) where there is no change in the form at all.[3] It is the arrangement of words in sentences or between other sentences that will give rise to grammatical meanings so that if one misunderstands the text, the intended meaning will be different from what is desired.

[1] Subhi As-Sholih, *Mabahits Fi Uluumi Al-Quran*, 24 ed. (Beirut: Daar Al-Ilmi Al-Malayin, 2000).
[2] Rini Rini, "Ushul al-Nahwi al-Arabi : Kajian Tentang Landasan Ilmu *Nahw*," *Arabiyatuna : Jurnal Bahasa Arab* 3, no. 1 (2019): 145, https://doi.org/10.29240/jba.v3i1.773.
[3] Rappe, *Kaidah Perubahan Kata dalam Bahasa Arab*, 1 ed. (Makassar: Alauddin University Press, 2012).

Al-Quran and Hadith as the sources of Islamic law,[4] and both are widely interpreted by religious experts with various products. As a rule, not just anyone can interpret verses or laws. There are devices that must be met to do it all. Arabic language knowledge is considered a basic tool that must be mastered by anyone who interprets these religious texts.[5] So strict is Islam in establishing Shari'a law and interpreting the *Quran*, one of the conditions that must be met by *mufassir* in determining the law must be mastery of the Arabic language, which is in seventh place because Manna al-Qatthan thinks someone will not understand the grammatical meaning of Arabic in al-Qur'an. Al-Quran and hadith except by understanding Arabic and its derivatives,[6] even this requirement takes precedence over the requirement of mastering knowledge related to the science of interpretation.

Arabic language knowledge, in this case, Arabic syntax, is considered a skill that must be possessed by people who want to establish Shari'a law based on references to the Al-Quran and Hadith because Arabic for Muslims is considered to have become part of an Islamic entity.[7] However, in legal decisions, it is rarely found that the basis for the consideration of the stipulation is the result of an analysis of the Arabic science of the text. What is mostly found is a legal determination based on fiqh rules, *asbab nuzul*, explanations of interpretation, and hadith scholars.[8] It is almost difficult to find fiqh works whose source of determination is based on an analysis of Arabic science.

This oddity is what attracts the author to investigate further. On the other hand, Arabic language knowledge is defined as the main or basic ability to interpret verses and legal hadiths, but on the other hand, books on fiqh law very rarely contain considerations for their determination based on linguistic analysis. It would be a shame if the Arabic language did not play a role in ijtihad, even though knowledge of Arabic is needed in analyzing the meaning of the texts of the *Quran* as formulated by Islamic jurists (*ushuliyyah*) after the Companions.[9] It is this observation result that makes the writer want to prove that Arabic syntax really has an important role in establishing Shari'a law. The role of this Arabic syntax is indeed not much discussed in contemporary fiqh books but is mostly contained in classic and main books.

These main books that the author will use as an object to find forms of

[4] Septi Aji Fitra Jaya, "Al-Qur'an Dan Hadis Sebagai Sumber Hukum Islam," *Jurnal Indo-Islamika* 9, no. 2 (2020): 204–16, https://doi.org/10.15408/idi.v9i2.17542.
[5] Nurjana Nurjana, "Peran Bahasa Arab Dalam Pengembangan Ilmu Pengetahuan Dan Peradaban Islam," *Jurnal Literasiologi* 8, no. 4 (2022), https://doi.org/10.47783/literasiologi.v8i4.393.
[6] Manna Al-Qatthan, *Mabahits Fi Ulumi Al-Quran*, 3 ed. (Kairo: Maktabah Al-Ma'arif, 2000).
[7] Al-Qatthan.
[8] Bakhtiar Bakhtiar, "Peranan Asbab Al-Nuzul Dalam Penemuan Hukum," *TAJDID : Jurnal Ilmu Keislaman dan Ushuluddin* 21, no. 2 (2019): 45–58, https://doi.org/10.15548/tajdid.v21i2.222.
[9] Sayyid Muhammad Musa, *al-Ijtihad wa Mada Hajatina Ilaih fi Haza al-'Ashr* (Kairo: Dar al-Kutub al-Hadisah, n.d.).

internalization of the Islamic scholars of Arabic syntax in the interpretation of legal verses. In the classical era, the creation of the *ijtihad* method of the Salaf abounded and was unlimited, while the quantity of legal texts was limited. Something that is not limited will not be covered by that which is limited.[10]

The researcher formulates the problem of this research in the form of a discrepancy between the conditions for scholars who have authority in interpreting legal verses, namely in the form of ability in the field of Arabic language science and the non-appearance of linguistic analysis in literacy of the source of the determination of the law itself.

This study aims to prove that knowledge of Arabic is a consideration in interpreting legal verses. So from this research, it is expected to be able to scientifically prove the process of internalizing Arabic syntax in legal verses. Related to the study of Internalization using the syntactic theory of Arabic scholars in the interpretation of legal verses.

Few academics have researched the role of Arabic linguistics in the process of establishing shari'a law or in internalizing legal verses. Moreover, the direct focus is on the internalization of Arabic syntax in legal verses. Several studies are similar to this study, for example, An article with the title: "The Relation Between Arabic Linguistics and Islamic Legal Reasoning."[11] This article only highlights the relationship between the science of Arabic and the determination of Shari'a law from the perspective of *ushul fiqh*. This is different from what the author will do. Namely, the internalization of Arabic syntax in the interpretation of legal verses from an Arabic linguistic perspective.

2. Method

This research adopts a descriptive qualitative approach to delve into the complex role of Arabic syntax in the interpretation of legal verses in the Quran, emphasizing the necessity for a profound understanding of the contextual intricacies. The study will explore the works of scholars in the fields of fiqh (Islamic jurisprudence), the Arabic language, and interpretation books to comprehend how Islamic scholars internalize Arabic syntax in formulating Sharia law. The methodology includes an extensive literature review, examining scholarly works on Arabic syntax, Quranic exegesis, and Islamic jurisprudence, encompassing classical and contemporary texts, as well as academic journals and articles. Alongside this, textual analysis of the Quran and Hadith is conducted to ascertain the influence of Arabic syntax in legal interpretations.

Data collection comprises document analysis of primary texts like the Quran

[10] Duski, "Metode Penetapan Hukum Islam Menurut Al-Syâthibî (Suatu Kajian Tentang Konsep Al-Istiqra' Al-Ma'nawi)," *Al-'Adalah* XI, no. 2 (2013): 205–21.

[11] Syamsul Anwar, "The relation between Arabic linguistics and Islamic legal reasoning: Islamic legal theory perspective," *Al-Jami'ah* 55, no. 2 (2017): 463–92, https://doi.org/10.14421/ajis.2017.552.463-492.

and Hadith, and secondary sources such as scholarly commentaries and articles. This research is grounded in qualitative data,[12] predominantly derived from the works of scholars, which will be thoroughly analyzed based on the theory of Arabic syntax. The data analysis employs content analysis to systematically categorize and examine the data, aiming to unearth patterns, themes, and nuances in how Arabic syntax molds legal interpretations. This includes a comparative analysis across various Islamic schools of thought and detailed case studies highlighting instances where Arabic syntax significantly influences legal rulings. This comprehensive approach enriches the overall understanding of the study, contributing significantly to the fields of Islamic jurisprudence and Arabic linguistic studies.

3. Result and Discussion

A. Arabic Syntax Semantics

Talking about language, it will not be separated from the elements of meaning in every word spoken. To be able to understand the elements of meaning contained in language, linguistics plays an important role because linguistics is the study of a language; with it, we can understand the meaning of a language from words; the science that studies meaning in language is called semantics.[13] In the study of semantics, meaning as an object has a place, it can be found at all levels that build each other up, some are at the phonological level, morphological level, and syntax.[14]

The scope of semantics cannot be separated from the use of words and sentences that will end in a meaning.[15] Generating meaning is the value of a language that is directly related to pronunciation (لفظ), word structure (تركيب), and word context (شياق) in situations and conditions when applied.[16] This shows that the meaning of a word in a language cannot be separated and will continue to coexist with its origin, namely from the root, designation, and context of use.

In every language, including Arabic, we often encounter a relationship of meaning and semantic relations between a word or other language unit and another word or language unit. The relationship or relationship of meaning concerns the similarity of meaning (synonymy; *al-tarāduf),* the opposite of meaning (antonym), and the duality of meaning (polysemy; *musytaroku al lafdzi* and ambiguity). Coverage of meaning (hyponymy), disorder of meaning (homonymy; *isytarāk al*

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[12] Ahmad Rijali, "Analisis Data Kualitatif," *Alhadharah: Jurnal Ilmu Dakwah* 17, no. 33 (2019): 81, https://doi.org/10.18592/alhadharah.v17i33.2374.

[13] Susiati Susiati, "Semantik: Teori Semantik, Relasi Makna, Marked, dan Unmarked," 2020.

[14] Eko Kuntarto, "Telaah linguistik," 2017, 1–40.

[15] Ika Arifianti dan Kurniatul Wakhidah, *Semantik: makna referensial dan makna nonreferensial* (CV. Pilar Nusantara, 2020).

[16] Mohammad Yusuf Setyawan dan others, "Urgensi Makna Kontekstual (Dal{\=a}lah Siy{\=a}qiyyah) dan Teori Kontekstual (Naẓariyyah al-Siy{\=a}q) dalam Penelitian Semantik: The Urgency of Contextual Meaning (Dal{\=a}lah Siy{\=a}qiyyah) and Contextual Theory (Naẓariyyah al-Siy{\=a}q) in Semantic Re," *Insyirah: Jurnal Ilmu Bahasa Arab dan Studi Islam* 5, no. 1 (2022): 26–38.

lafzi), excess of meaning (redundancy) and so on.[17]

Arrangement between sentences in sentences or between sentences in clauses or discourse in Arabic is a study of *nahw* science. In fact, this relationship does not only give rise to grammatical meanings but also influences the final line of each word, which is then called I'rab.[18] Aisyah Chalik defines syntax as part of grammar, which examines the structure of phrases and sentences.[19] The syntactical functions in Arabic are according to type,[20] in three forms:

1) Al-Marfuat (المرفوعات)

   Al-Marfuat المرفوعات are syntactic functions in Arabic where the last line of each of these functions has *i'rab rafa'*. Among the functions referred to are the following: Ism Kana (إسم كان), *Khobar Inna* (خبر إن), *Mubtada* (المبتدأ), and *Khabar* (الخبر).

2) *Al-Mansubat* (المنصوبات)

   Al-Mansubat المنصوبات are syntactical functions in Arabic where the final line of each of these functions has *I'rab Nashab*. The functions referred to are as follows: *khabar kana* (خبركان), *ismun inna* (اسم إن), *maf'ul bih* (المفعول به), *maf'ul muthlaq* (المفعول المطلق), *maf'ul liajlih* (المفعول لأجله), *maf'ul ma'ah* (المفعول معه), *maf'ul fih* (المفعول فيه), *hal* (الحال), *tamyiz* (التمييز), and *istisna* (الإستثناء).

3) *Al-Majrurat* (المجرورات)

   Al-Majrurat المجرورات are syntactic functions in Arabic where the final line of each function is I'rab jar the type of function referred to is: *al-Majrur bi Harfi al-Jar* (المجروربحرف الجر) and *al-Majrur bi al-Idhofah* (المجروربالإضافة)

4) *At-Tawabi'* (التوابع)

   At-Tawabi' التوابع was originally not meant as a syntactic function in Arabic because its position in a sentence only follows one of the syntactic functions mentioned above. Thus, he does not have a definite I'rab, because it really depends on the I'rab (Function) that he follows. The functions referred to are

[17] Abdul Chaer dan Liliana Muliastuti, "Makna dan Semantik: Semantik Bahasa Indonesia," *Universitas Terbuka*, 2014, 1–39.
[18] & Salminawati Nasution, S., *Pengantar linguistik: analisis teori-teori linguistik umum dalam bahasa Arab* (Medan: IAIN PRESS, 2010).
[19] Siti Aisyah Chalik, "Analisis Linguistik dalam Bahasa Arab Al-Quran" (Makassar: Alauddin University Press, 2011).
[20] Munir Munir, "Pendekatan Struktural dalam Pelajaran Bahasa Arab," *Shaut al Arabiyyah* 6, no. 1 (2018): 13, https://doi.org/10.24252/saa.v6i1.5644.

as follows: *an-na'tu* (النعت), *al-Ataf* (العطف), *at-Tawkid* (التوكيد), and *al-Badal* (البدل)

The categories of Arabic syntax are divided into three, namely *isim* (noun), *fi'il* (verb), and letters (preposition). These three are called أقسم الكلمة types of sentences. It can be ascertained that all the syntactic functions of the Arabic language above are categorized as isim. However, it is often found that the *fi'il* category is already in the form of a number. Arabic syntactic relations give birth to what is known as a number. And this number can be divided by two: the number of Ismiyyah (الجملة الإسمية) and the number of *Fi'liyyah* (الجملة الفعلية)

Meanwhile, there is also what is called the semi-sum of شبه الجملة in simple terms, what is meant by the number of *ismiyah* is a sentence that starts with the word *ism*. In other words, a sentence consisting of *mubtada'* and *khobar*. Conversely, what is meant by the number of *fi'liyah* is every sentence that begins with the word *fi'il* or in other words composed of *fi'il* and *fa'il*. While syibhul sums are sentences composed of *jar* plus *majrur* and *dzhorof* plus *mudhafun ilaih*. So it can be ascertained that the main things in an Arabic language are mubtada' and *fi'il*. Meanwhile, if there is *mubtada'*, there must be news; the same goes for *fi'il*; if there is *fi'il*, then there must be *fa'il*.

B. Methods of Legal Interpretation of Language Patterns

Muslim thinkers have written many styles of interpretation, one of which was mentioned by a Muslim scholar in his book, namely Muḥammad Ḥusain al-Zahabi, who said, "There is a tendency from them to insist that the patterns, which are the tendencies of the commentators, only exist in the method of interpretation of al-Taḥlilī."[21] Meanwhile, the habit of a *mufassir* in interpreting the *Quran* will have a tendency to greatly influence the purpose of interpretation through the ability and knowledge of the interpreter, so from this understanding, it does not rule out the possibility that there are various styles in the method of interpretation, one of which is the method of interpreting the style of language or commentary.

Linguistic interpretation or *al-Tafsir al-Lughawi* is an interpretation that tries to explain the meanings of the *Quran* by using linguistic principles through an Arabic syntactic-semantic interpretation, including epistemology, morphology, lexical, grammatical, and rhetorical.[22] In addition, the study of *al-Tafsir al-Lughawi* cannot be separated from the discussion of literature through Arabic poetry. The reason for the emergence of *al-Tafsir al-Lughawi* is due to a large number of non-Arabic Muslims and their lack of skills in exploring the beauty of the Arabic language of the *Quran* so *al-Tafsir al-Lughawi* was born, which has existed since the renewal

[21] Muhammad Ḥusain Al-Żahabī, *al-Tafsīr wa al-Mufassirūn* (Kairo: Maktabah Wahbah, 1978).
[22] Dewi Murni et al., "Lughawi , Fiqhi Dan Ilmiy," *Jurnal Syahadah* 8, no. 1 (2020): 55–91.

period.[23]

Interpretation with a language style is an interpretation of bi al-Ra'yi (ratio) which arises because of the scientific discipline that the interpreter is involved in.[24] *al-Tafsir al-Lughawi* will usually appear prominent or dominate in discussions about *ṡaraf, istiqaq*, *nahw*, arguments from Arabic (such as Syair), and *uslub-uslub* Arabic.[25] Imam Zamakhsari is one of the prominent scholars who has a language style in his commentary book called Tafsir al-Kassyāf.

The specialty of the *Lughowi* style, when Imam Zamakhsyari interpreted legal verses, did not only focus on language issues but also had a touch of fiqh style. For example, in the word (واضربواهنّ), Imam Zamakhsyari gives an interpretation that a punch that is justified in verse above is a punch that does not cause harm (*ghair mubarriḥ*), namely a punch that does not injure, does not break bones and does not damage the face.[26] Tafsir al-Kassyāf by Imam Zamakhsyari is an example of the work of an Arab linguistic scholar who wanted to prove the beauty of the miraculous aspect of the *Quran* from the *Balaghah-Lughhowi* style with his view as a scholar with expertise in Arabic.

C. Harfu Jar and Its Influence on Legal Internalization

Harf in Arabic syntax is one of the words (Arabic: kalimah). The other two are Ism and Fi'l. Unlike Ism and Fi'l, Harf cannot undergo any change in form or I'rab (Mabni; Fixed). Harf also cannot show its own meaning but is tied to other words so that it becomes a perfect sentence.[27] Understanding the meaning of Harf in the arrangement of Arabic sentences requires broad insight in order to find a meaning that is in accordance with the intended meaning. A comprehensive study of the meaning of the Harf is needed because, in many cases, the Harfu Jar is the main determinant of the meaning of the Qur'anic verses. Abdul Wahab Abdussalam emphasized that Ma'ani Harf's study is part of the problem of linguistic bias that needs attention.[28] This illustrates that Harf has a role as an influential word component in Arabic sentence construction. Harf guides the direction of the meaning intended by the word Ism (noun) and the word *Fi'l* (verb). Therefore, *Harf* (preposition) is a word component that must be considered in understanding the meaning of the text.

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[23] Muchammad Fariz Maulana Akbar dan Muhammad Rijal Maulana, "Kajian Historisitas Tafsir Lughowi," *Jurnal Iman dan Spiritualitas* 2, no. 2 (2022): 239–46, https://doi.org/10.15575/jis.v2i2.18349.

[24] Moh Arsyad Ba'asiyen, "Tafsir Bi Al-Ra'yi Sebagai Salah Satu Bentuk Penafsiran Alquran," *Jurnal Hunafa* 2, no. 2 (2005): 175–84..

[25] Musa'id Bin Sulayman At-Thayyar, *Kitab At-Tafsir Al-Lughowi Li Al-Qur'an Al-Karim* (Riyadh: Dar Ibnu Al-Jauzy, 2001).

[26] Mahmud Bin Umar Al-Zamakhsyari, *Tafsīr alKasyyāf* (Beirut: Dar al-Maarefah, 2009).

[27] Muhammad Bakar Ismail, *Qowa'id An-Nahwi Li Uslub Al-Ashri* (Dar Al-Manar, 2000).

[28] Khairul Nasution, "Ma'ani Al-Huruf Dan Implikasinya Terhadap Ijtihad," *Al-Qadha* 5 (2018): 1–8, https://doi.org/10.32505/qadha.v5i2.1115.

In the Quran there are many examples of the use of *Harfu al-Jar*. Its use often experiences an exchange (*ta'awwud*) from Harf to another *harf*, which has implications for changing its basic meaning. It is for this reason that the experts on *nahw* (Arabic syntax) provide various definitions of understanding regarding the semantics of *Harfu Jar*, including Zakaria bin Ahmad Kurkhi, Al-Farra', and Ibn al-Qayyim. *Harfu Jar* in Arabic has an important role in forming sentence structure and meaning in sentences. *Harfu Jar's* grammatical meanings make it rich in meaning. This shows that *Harfu Jar* has a very large function in Arabic syntax.

***Jar letters* and their influence on legal internalization**

1. *Harfu Jar Ila* (إلى) Determines the Law of Washing Hands During *Wudu*

The basic meaning of the letters *Jar Ila* is the end of the goal that is temporal, and the "end" is indeed the goal "انتهاء الغاية الزمانية، وغاية الشيء نهايته ومقطعه".[29] An example of the semantic letter Jar Ila in the Al-Quran which influences the determination of law, is about washing hands when performing ablution.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ

"O you who believe, when you want to pray, then wash your faces and your hands up to the elbows" (Surah Al-Maidah: 6)

This verse explains that the hands (يد) are the parts of the members that must be washed during ablution. Among the scholars, there are different opinions about the law of elbow washing (الْمَرَافِقِ). Experts *ad-Dzohir* (أهل الظاهر), *al-muta'akhirun* from the Malik school, and Zafar from Hanafiyyah, argue that elbows (الْمَرَافِقِ) are not among the things that must be washed. The majority of scholars are of the opinion that the elbow (الْمَرَافِقِ) goes to what must be washed. Majority who said this include Abu Hanifah, Malik, As-Syafi'i, 'Atha,' and Ishak bin Rawahah.

According to the existing *Nahw* theory, the letter (إلى) in His word (إلى المرافق) indicates at the end of the segment in place "دالة على انتهاء الغاية المكانية". Because the word (إلى) shows meaning in the temporal segment as well as there is something that shows the meaning in the place segment. This led to protests issued from the first group most of the *Nuhat* experts had explained that there was no law that entered after the arrival of the letter (إلى) and what came before the letter (إلى). The law was also different when there was no proximity "عدم دخول ما بعدها فيها قبلها عند عدم القرينة". Because when there is a purpose for something, then it is out of the law, then (المرفق) it does not enter the person who is obliged to wash his hands because he has the

[29] Ibnu Hisyam, *Mughni Al-Labib 'An Kutub Al-A'arib*, 6 ed. (Damaskus: Dar al-Fikri, 1985).

goal to wash them.

The consensus of scholars protested as follows: Whereas everything that comes after (إلى) is included in the law that existed before, expert *Nuhat* argued that what came after the purpose did not enter into the previous law, not general law in every place, so the word here enters what category; because from the Nuhat experts there are those who argue that he can enter if he has the same type, among these opinions is Imam Sibaweh, and the word (المرفق) is of type (اليد) therefore it does not enter into law after the existence (إلى) of the previous law on His word (ثمّ أتمّوا الصيام إلى الليل) because the word (ليل) or night is not of the kind of word (نهار).

Sometimes the letter (إلى) has a meaning (مع) if the sentence has a direction to go from one thing to another. Similar examples are found in the following letters:

1) Hud verse 52 (وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ) means (مَعَ قُوَّتِكُمْ).
2) Ali Imran verse 52 (قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ) means (مَعَ اللَّهِ)

Apart from referring to the verses of the *Quran* which have a meaning (مع) from the letters (إلى), we can also take the rules of this meaning from Arabic proverbs.

1) Arabic proverb that reads (الذود إلى الذود إبل) means (الذود مَعَ الذود إبل)
2) It is found in the poetry of Amru Al-Qays :

له كفل كالدِّعص لبّده الثرى إلى حارك مثل الغبيط المذاب[30]

مع حارك

The clues from the verses of the *Quran*, Arabic proverbs, and the poetry of Amru al-Qays above are the basis for the meaning of the letters (إلى), which mean (مع) or together, with the meaning (وأيديكم مع المرافق) ".......with elbows", this makes the inside of the elbow obligatory when washing.

2. Harfu Jar Ba (بِ) in determining the law of washing the head

The scholars agree that it is *sunnah* to wash the head once, but the scholars differ on the amount that must be swept during ablution. The differences of opinion include the following:

1) It is obligatory to wash the whole head. According to Imam Malik and Imam Ahmad bin Hanbal. Ibn Taymiyah Refers to both.
2) It is obligatory to wash only a quarter of the head. According to Imam Hanafi.
3) It is mandatory to wash your hair sufficiently. So, even though just one strand is legal, the most important thing is "washing the hair". It doesn't

30 Louis Sheikho, *Syu'ara An-Nashraniyyah Qobla Al-Islam* (Beirut: Dar al-Masyriq, 1991).

matter about size and limitations. According to Imam as-Shafi'i

All the arguments that show the opinion above point to the letter (ب), which has meaning in it in the text (وَامْسَحُوْا بِرُءُوْسِكُمْ) so that there are groups who say different opinions like this with the following *Nahw* argument:

1) First group opinion. The letter Ba' (ب) here is the letter *Zaidah*. The strong reason for saying this as *Ba' zaidah* is because the Arabs have a term, as quoted by Abu Hayyan (754 H) from Shibaweh and Al-Farra':

"حز رأسه وبرأسه ومسحت رأسه برأسه، ويريدون معنى واحدا"[31]

"Interrupts his head and wipes his head with his head, meaning one meaning". So when there is Ba included in the word (الرؤوس), the meaning is zaidah. The meaning means to wipe the whole head.

2) Second group opinion. The letter Ba' (ب) shows two meanings;

   a. Part (التبعيض), existence followed by the descent of the letter (من) to be divided. This opinion is held by the Kufa scholars Asma'i, Abu Ali Al-Farisi, and Ibn Malik based on the 6th verse of the letter Al-Insan (عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللهِ) which means (منها).

   b. As clinging (إلصاق). Al-Murabi, in this regard, said:

   "رد كثير من المحققين سائر معاني الباء إلى معنى الإلصاق"[32]

   That is, "many of investigator (*the muhaqqiq)* refer to another meaning of *ba* to the meaning of *nempel*". So, wiping the head is obligatory for only a quarter, with the measure of sticking hands when wiping.

   c. Third group opinion. The letter Ba' (ب) The opinion of the third group, the letter Ba means to divide but the pronunciation in this verse comes absolutely about limiting the head; based on this, it is enough to wipe a little of what is contained in the pronunciation, even if it's a little, and this be what it says:

   "مسحت يدي بالمنديل، فإنّه يكفي لتحقيق هذا المسح مسح اليد بجزء من أجزاء المنديل"[33]

   "I have rubbed my hand with a tissue, so it is enough for him to wipe his hand with some of the parts of the tissue."

[31] Mummad bin Yusuf bin Hayyan Al-Andalusi, *Tafsir Al-Bahr Al-Muhit*, 3 ed. (Kairo: Darul Kutub al-'Ilmiyyah, 2010).

[32] Abu Muhamad Badruddin Hasan bin Qasim bin Abdullah bin Ali Al-Muradi, *Al-Jinni Ad-Dani Fi Huruf Al-Ma'ani* (Lebanon: Dar al-Kotot al-Ilmiyah, 1992).

[33] Fakhruddin Ar-Razi, *Mafatihu al-Ghoib Li Ar-Razi*, 1 ed. (Beirut: Dar al-Fikri, 1981).

D. Analysis of *Isim* and *Fi'il* in Sentence Structure

Analysis of *Al-Hal* (الحال) In Determining the Laws of Teaching and Learning Magic

Many Jurisprudence experts argue for the prohibition of studying witchcraft and teaching witchcraft in Surah Al-Baqarah verse 102. Before explaining the law, language scholars have discussed and analyzed this verse through language and terms.

Language magic: from the word (سَحَرَ – يَسْحَرُ) comes from the *Wazan* chapter (فَتَحَ – يَفْتَحُ) which is in the chapter Sulus al-Mujarrad. There are also several meanings to this matter: Namely, (البيان في الفطنة والذكاء) "explains carefully and intelligently", this is in the words of the Prophet Muhammad: (إن من البيان لسحرًا) "Indeed, the statement is miraculous".[34]

Another understanding of magic was also put forward by Al-Azhari, that magic is changing something "السحر صرف الشيء عن حقيقته إلى غيره"[35] meaning, "magic is changing something from its essence to something that is not like it". This is corroborated by the term Arabs say "ما سحرك عن وجه كذا وكذا",[36]"what changed you; ما صرفك عنه؟". Ibnu Faris said that magically brings out the evil from the true picture " هو إخراج الباطل في صورة الحق."[37]

The meaning of the above explanation boils down to the image of magic as containing something subtle (اللطف) and translucent, invisibly (الخفاء). Magic has the meaning of the term as a trick, fantasy, and camouflage (التموية بالحيل والتعخاييل).[38] Harmony is built from two aspects of meaning: language and terms; in terms of terms, there are the words trick, camouflage, and camouflage, then refined with soft or subtle language aspects, invisibly. Both of them combine linguistically for magic (سحر), as discussed above. Such an arrangement conveys meaning by changing (صرف) by releasing the spell of the performer.[39] So that those who see it will give praise or amazement.

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[34] Jalaluddin Abdur Rahman bin Abu Bakar Al-Misri As-Suyuthi, *Kitab Al-Jami' Ash-Shaghir min Ahadits al-Basyir an-Nadzir* (Beirut: Darul Kutub al-'Ilmiyyah, 2004).

[35] Abi Manshur Muhammad Bin Ahmad Al-Azhari, *Tahzibu al-Lugah* (Beirut: Dar Ihya al-turots al-Arabi, 2001).

[36] Jamaluddin Muhammad bin Mukram Bin Ibnu Mandzhur, *Lisan al-Arab* (Beirut: Dar Shodir, 1955).

[37] A.A.H.A.I.F.I.Z.I. Faris, *Mu'jam maqayis al-lughah* (Turath For Solutions, 2013).

[38] Abu Abdillah Muhammad bin Muhammad al-Anshori Al-Qurthubi, *Al-Jaami' li Ahkaamil Qur'an (Tafsir al-Qurthubi)* (Kairo: Daar Ibnul Jauzi, 2006).

[39] Ar-Razi, *Mafatihu al-Ghoib Li Ar-Razi*.

The description of magic in the verse above provides an understanding that learning magic is forbidden, and even learning magic is absolutely forbidden, according to Imam Malik, Imam Ahmad, and some Ahnaf and Ibn Hazm.[40]

Looking through the *Nahw* lens, the order of the sentence (يعلمون النّاس السحر) shows the حال (states) of (الواو) in (كفروا), which describes its *Fail* (الفاعل). The position (الحال) will be tied to the perpetrator, namely Fa'il, as there is an attachment to the *dhommah* in the singular form of the *dhommah* vowel on the letter *wawu* (كفروا). The *fi'il* is a form of *Fi'il* Madi, namely *fi'il*, which explains that they are already in a state of disbelief due to teaching people magic. So, teaching it makes them disbelievers. Because that makes them infidels, then the practice of teaching and studying them is forbidden.

There are also some *Nahw* experts who argue that the sentence arrangement in this verse is abbreviated as *Badal* (البدل) in the sentence (كفروا). As for *badal*, its use here is because there is a similarity built between disbelief and magic by combining the two as an act (شعوذة). Badal is considered by some of these scholars, so magic makes them infidels; some of them are disbelievers, or those related to disbelief become infidels.

There are two views which both support the argument for the prohibition of magic:

1) This is because, from the number of sentences, all the terms *al-hal* (حال) have been determined by the *nuhat* experts,[41] then the ma'rifah are close together, because of the *dhomir* and sentence structure after al-ma'rifah al-ahwal (a known state), namely the form becomes khobariyyah, without a sign of acceptance, and does not include the meaning amazed, and binds by planting it on the binder, namely dhomir.
2) Some *Nahw* experts allow *ibdal* (substitute) wording of *mufrad* (singular) sentences. Those who allow it are; Ibn Jinni, Az-Zamaksyari, and Ibn Malik,[42] based on the argument from Arabic poetry:

"إلى الله أشكو بالمدينةِ حاجَةً وبالشام أُخَرى كيف يلتقيان "[43]

So they made the sentence (كيف يلتقيان) a *badal* (substitute) from the word: (حاجَةً

[40] Abi Muhammad Ali bin Ahmad bin Sa'id bin Hazm, *Al-Mahalli* (Lebanon: Dar al-Fikri, n.d.).
[41] Muhamad bin Abdullah bin Abdullah bin Malik Al-Taayiy Al-Jayanii Al-Andalusi, *Syarah Tashil Li Ibni Malik* (Kairo: Dar al-Hijr, 2008).
[42] Jalaluddin Abdur Rahman bin Abu Bakar Al-Misri As-Suyuthi, *HamAs-Suyuthi, Jalaluddin Abdur Rahman bin Abu Bakar Al-Misri. Ham'ul Hawami' Fi Syarh Jam'il Jawami'. Beirut: Muassasah Ar-Risalah, 1992.'ul Hawami' Fi Syarh Jam'il Jawami'* (Beirut: Muassasah Ar-Risalah, 1992).
[43] Hammam bin Ghalib bin Saasa Abu Firas Al-Farazdaq, *Diwan Al-Farazdaq* (Beirut: Darul Kutub al-'Ilmiyyah, 1987).

(وأُخرى), i.e., (أشكو هاتين حاجتين تعذر التقائهما) "I complained about two unfulfilled needs and there was nothing wrong with this example of the *ibdal* as long as the point is that from *badal* informs listeners by combining *badal* and *badal minhu*.[44] Then the listener knows that two desires are not fulfilled from the word: (حاجَةً) which he refers to as *al-mabdul minhu*, and from (كيف يلتقيان) which he refers to as *al-badal*, and when the *badal* sentence comes, it becomes a *mufrad* sentence.[45] and everything preceded by the sentence strengthens the prohibition of learning magic and teaching magic.

4. Conclusion

The determination of law in Islam is very strict. A person is required to fulfill certain requirements, such as having qualified Arabic language skills to understand the text of the Quran and establish Sharia law. It is clear that in viewing legal verses, Arab linguistic scholars are oriented toward syntactical rules, semantics, balaghah, and even Arabic poetry. This shows that the process of the scholars (ulama) internalizing Arabic syntax in establishing sharia law is strengthened by the language of the Al-Quran itself.

The strength of Arabic linguistic knowledge in studying legal verses through the science of Arabic opens the door of insight to us on the reasons from the views of language scholars in interpreting legal verses such as the arrangement of Arabic sentences; letters, *ism,* and *fi'il* that have influence and produce meaning and strengthen a person in determining the law on legal verses, such as:

1. The letter *jar Ila* (إلى) determines the ruling on washing hands while performing ablution
2. The letter *jar Ba* (ب) determines the ruling on washing the head

Analysis of the position of hal (الحال) in the sentence structure of *ism* and *fail* in determining the law of studying and teaching witchcraft.

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[44] Muhammad Bin Ali Bin Ashfuri, *Syarh Jumalu Az-Zujaj* (Beirut: Darul Kutub al-'Ilmiyyah, 1998).
[45] 'Abbas Hasan, *An-Nahw Al-Wafi* (Beirut: Dar al-Ma'arif, 2008).

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